



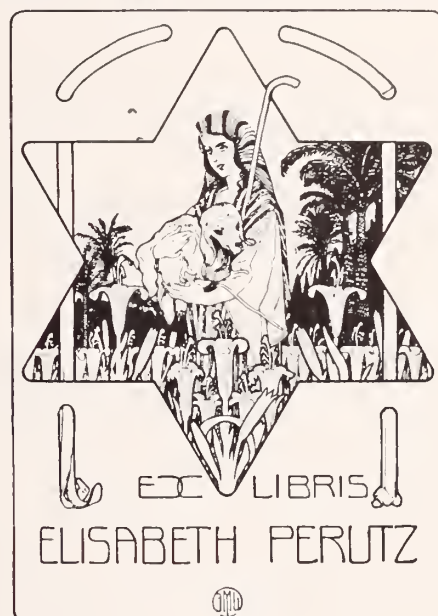
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## BIBLICAL BOOKPLATES

By PHILIP GOODMAN

## MEMORIES OF MY CHILDHOOD

Dr. Israel H. Levinthal's reminiscences of his early life in Philadelphia and the notable personalities who passed through his life as the son of an eminent Rabbi.

## REMEMBRANCES OF ARNOLD JAY KLEIN



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# Brooklyn Jewish Center Review

Vol. XXXVII

OCTOBER, 1955 — HESHVAN, 5716

No. 8

## THE FOLLY OF A PREVENTIVE WAR

THE progressive deterioration of Israeli-Egyptian relations has not encouraged optimism concerning an eventual solution of that problem. The basic element of Egyptian intransigence has consistently led that country to refuse consideration of both Israeli offers of peace and the disinterested interposition of Western nations.

To this basic situation there has now been added the further confusing complication of the Soviet-influenced offer to sell arms to Egypt. The oily-muddled waters of international politics, insofar as they touch upon the Mediterranean littoral, now smell with a mighty stench indeed. Only a mind of the utmost naivete can find in the Soviet offer merely a concern for a profitable transaction of barter and exchange. The underlying purpose is obviously to keep alive—and aggravate—the dispute between Israel and Egypt by instilling into Egypt a feeling of power which its present military organization and materiel makes otherwise abortive and impossible. Concomitantly, it is patent Soviet purpose to make more difficult of achievement the policy of the West to preserve the peace in the Near East.

Israel has met this crisis properly by diplomatic attempts to preserve the present equation of military potential. Every friend of Israel hopes that this course is the one which will be continued. Equally, every friend of Israel reads and hears with doubt and dread the demands emanating from a section—albeit a small section—of Israeli opinion for a misnamed preventive war against the Arabs. Such a war, begun by a member of the United Nations, at a time when that body is

attempting to prevent hostilities, would insure an almost universal condemnation and alienate that the sympathetic public opinion in the Western world which is one of the chief sources of Israel's present strength and hope of future progress. To the solution of this modern problem, Israel must bring all the accumulated wisdom of our ancient people. True, Israel must continue to be strong, but to that strength must be added the virtues of patient clarity of purpose and self-restraint to the last point of possibility.

—WILLIAM I. SIEGEL.

## A MILESTONE IN JEWISH SCHOLARSHIP

THE history of the Jewish people is in great part the history of its sacred books. Books have been for us the precious transmission lines linking the past with the present and the present with the future. Though for the last two thousand years we have lacked an authoritative Ecclesiastical organization, the books of the Jewish sacred library have provided for us a pattern of organization more stable and enduring than hierarchies of flesh and blood. With great perception, our Islamic cousins have referred to us as the people of the Book.

The Talmud, that vast compendium of law, ritual, theology and folklore, ranking second only to the Bible in our Sacred Library, has been the Jew's main link with the past and his authoritative guide for the present. One of the least known sections of Talmudic literature is the Tosefta, an amplification of the Mishnah compiled in the third century of the common era. It is one of the great mys-

teries in the history of Jewish scholarship that this early document of Talmudic literature has been almost completely disregarded. The Gaon of Vilna, recognizing the importance of the Tosefta, pleaded with his disciples to turn their scholarly attention to it. He devoted a part of his own literary efforts to the writing of emendations and glosses on its text. Despite his efforts, the Tosefta remained neglected. Having lain fallow for so many centuries the weeds of scribal error have overgrown it, obscuring its text and its meaning.

When Dr. Saul Lieberman joined the faculty of the Jewish Theological Seminary as Professor of Talmud and Dean of its Graduate School, he set for himself the gigantic task of recovering the original text of the Tosefta and thus bringing it again into the focus of Rabbinic scholarship. Dr. Lieberman brought to this project his vast knowledge of Rabbinic literature and its manuscripts, coupled with an incomparable knowledge of the languages of antiquity and their philology. Such a project could be undertaken only at an institution like the Seminary, possessing a Library which is the repository of the largest collection of Rabbinic manuscripts in the world.

The first volume of this critically edited text of the Tosefta, which will be issued in thirteen volumes, was recently published by the Louis Rabinowitz Institute for Rabbinic Research at the Seminary. It was received throughout the world as a masterpiece of Rabbinic scholarship. For us American Jews, this work marks a great milestone in our history; it manifests our spiritual vitality and creativity as a Jewish Community.

DR. BENJAMIN KREITMAN.

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Dr. Moses Spatt, President; Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary; Harold W. Hammer, Administrative Director; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of the Hebrew and Religious Schools.

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

*An Intimate Chat Between Rabbi and Reader*

## OUR FLOURISHING STUDIES FOR ADULTS

ONE of the hopeful features of Jewish life throughout the country is the new interest that has lately been aroused among men and women in Jewish education. Not only are parents more conscious of the need to give their children an education in Jewish values, but they also are beginning to realize their own need for Jewish learning. In nearly every congregation, particularly in the modern orthodox and conservative ones, you will find well-organized adult study groups which are gradually becoming very popular among the young and old. To such an extent is this movement spreading that we have now, in the conservative group, a National Academy of Jewish Studies, sponsored by the Jewish Theological Seminary and the United Synagogue of America, which endeavors to coordinate the courses of instruction for these many groups, to create fitting text books and outlines and to give expert advice on how to improve the efficacy of these studies.

It is true that the work, and the movement itself, is only in its infancy. Men and women have been and are still so far removed from Jewish knowledge, and they have so weaned themselves away from Jewish learning, that the knowledge acquired is in most cases, only the barest fundamentals of Judaism and of Jewish life, and on a beginner's level. There is hope, however, that if the interest continues, the courses will become more intensive and of a deeper character.

We, of the Brooklyn Jewish Center, may take pride in the fact that we were among the first congregations in America to recognize this need, and that we have been in the forefront in espousing Jewish studies among adults. Our Center Institute of Jewish Studies for Adults has now started the 23rd season of its activities. Thousands of men and women from all parts of the Borough have attended the classes and have been taught not only a knowledge but an appreciation of our

history, our Hebrew language and literature and of our religious ideals. The uniqueness of this Institute lies in the fact that it has appealed to many who have already had considerable Jewish learning, but who wanted more. We were able to supply truly intensive courses for their needs, as well as courses for those who were beginners in Jewish learning.

As this important department starts anew this month, I hope that more of our members, their families and their friends will avail themselves of the excellent opportunity which our Institute affords them. Let all of us try to revive that ideal which gave distinction to the Jew in the past — Jewish knowledge, —

*"Heroes of Jewish History," by Mordecai H. Lewittes. Volume Two—"From Joshua to Jeremiah." Hebrew Publishing Company, New York.*

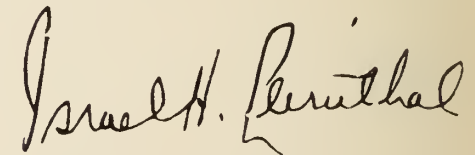
HISTORY is probably the most difficult subject to teach children. The child being in the early stages of mental and emotional growth can grasp only the dimension of the present, the past being for him an obscure and nebulous concept. Nevertheless, education would be defeated in advancing the intellectual and emotional development of children if they were denied some understanding and appreciation of the past. This is one of the great dilemmas of the teacher. Its solution is all the more pressing for the Jewish educator, because the life of the Jew in the present, his ideals, conduct and behavior, is deeply rooted in his history.

Rabbi Mordecai H. Lewittes, the rabbi in charge of religious education at our Center, has set himself the task of solving this educator's problem through a series of text books on our past entitled "Heroes of Jewish History," of which the second volume has been recently published. Instead of presenting the pupil with a series

and which won for our people the designation "People of the Book." It was a wise sage of our people who urged us, "Make thy study of Torah a regular habit." That is the advantage of enrolling as a student in our Institute: you know that you have set aside a definite day and hour just for Jewish learning and you thus create a habit which can become a lasting and blessed one, enriching your whole life.

The Rabbis of old have a beautiful saying which every Jew ought to take to heart: "The Holy One, blessed be He, weeps over one who has the opportunity to study but who neglects that opportunity."

This opportunity we now have; let us not neglect it!



## NEW BOOKS

of events connected by dates which can have the effect of making history even more obscure, the author brings the past to the pupil's mind through a dramatic retelling of the life stories of our great historic personalities. In this novel and fruitful method, Rabbi Lewittes shows a deep understanding of the psychology of children.

*"The Bar Mitzvah Book." Edited by Dr. Abraham Katsch. Shengold Publishers, Inc., New York.*

THE Bar Mitzvah ceremony, as practiced today, is a recent American development. It grew out of the needs, problems and temptations of American

(Continued on page 23)

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# MEMORIES OF MY CHILDHOOD

By

DR. ISRAEL H. LEVINthal

**H**AVING celebrated recently the thirty-fifth anniversary of my Rabbinate at the Brooklyn Jewish Center, and passing now the forty-fifth year of my ministry in Brooklyn, I have reached the age which Benjamin Disraeli characterized as *anecdote*. I want, therefore, to share with you, some interesting recollections and reminiscences of my early youth which had a profound influence on my later life, and which at the same time may give you a picture of a world that has now gone by.

It is strange how the human mind works. Often I find it difficult to recall incidents which occurred just a short time ago, and yet I have the most vivid recollections of persons and incidents that came into my life a half a century or more ago.

I really lived in two worlds then—I was part of that era which marked the mass immigration to these shores of Jews from Eastern Europe, and I shared much of the life and experiences of these people; I was also privileged to be part of that Jewish life which was totally Americanized, living and working among those who were born, reared and educated in America, and who enjoy in the fullest all that this blessed land can offer. That old Jewish world is now gone, but it is good to recall it, to do what the Bible so wisely advises: "Remember the days of old, consider the years of many generations" (*Deuteronomy xxxii.7*), and a wise commentator reads the Hebrew word *sh'nos* as not *years*, but *changes*—"consider the *changes* of the various generations" (attributed to the Gaon of Wilna).

In all humility, I think I can truthfully agree with what my distinguished brother, Judge Louis Levinthal said at my anniversary celebration—that I am "a born Rabbi." I hope it will not be deemed presumptuous on my part when

I say that I heard the "call" to the Rabbinate in my early childhood. It is quite natural that I should have felt that call for not only was I a child of a great Rabbi, but a descendant, both on my maternal and paternal sides, of at least a dozen generations of well-known Rabbis who served with distinction great Jewish communities in Eastern Europe. But I had the additional good fortune of being reared in a home and in an environment that offered rich opportunities to come in contact with unique and outstanding personalities who had a tremendous influence in moulding the sensitive years of my life. These were people of great stature, of whom it could truthfully be said: "There were giants in the land in those days." (*Genesis vi.4.*)

Our home was a focal point for most of the rabbis in the country. As soon as a rabbi arrived in America, before he settled in any post, he would come to our home, to get father's advice and guidance. There was no Jewish hotel and no kosher restaurant in Philadelphia, so our home was their hotel and their restaurant. It was a veritable *bachnosas orchim*, a wayfarer's house, where a warm welcome was offered to everyone who came. I cannot recall a time when the door of the dining room was not wide open, or the table-cloth removed. A warm invitation, "*kunt essen*," greeted all who entered. There was no formality—everything was plain and simple; yet I don't understand to this very day how my parents, of blessed memory, could have been such remarkable hosts to so many people on the pittance that was father's income in those days. Thus I had the opportunity of meeting at close range most of the rabbis and noted personalities who were to play a leading role in the development of Jewish life in America.

One of my earliest recollections is the first appearance in Philadelphia of the renowned Yiddish orator, Zvi Hirsh Mas-

*In these delightful reminiscences Dr. Levinthal begins the story of his remarkable career as a rabbinical master and communal leader. This article deals with his early life in Philadelphia and of the notable and colorful personalities who passed through his life as the son of an eminent rabbi.*

liansky. He had only recently arrived in America, and many of the Jews throughout the land recalled his addresses which they heard in the old world. His reputation preceded him, and when the report appeared that he would speak in Philadelphia the entire community eagerly awaited him. He was our house-guest of course, and we, the children, soon became attached to him. I recall the night of his talk, and though I was only seven or eight years old, I accompanied my parents and the speaker to the *Russische Shul*, where he was to speak.

Though it was on a mid-week eve, we found the synagogue crowded to the doors. Men were standing in the aisles and on the window ledges,—they even forced their way into the women's gallery. An admission fee was charged, and it is remarkable how so many of the audience who were poor paid the price so willingly in order to hear him.

For almost two hours, Masliansky held the audience in a spell. Now he would have them laughing, and a few moments later they were sobbing. He was a master at picturing scenes and in extracting new meanings from Biblical tales. Young as I then was, I not only followed his address but was fascinated by it.

Masliansky became a frequent visitor in Philadelphia, for every organization, particularly the Zionist groups, were insistent in their invitations. I doubt if I missed any of the lectures he delivered in our city in those boyhood years, and I can truthfully say that he had a strong influence in arousing in me a love for the platform and the pulpit.

Nearly every *mechaber*, author of a scholarly work, seeking buyers for his book, would naturally come to our home, and father would give him a list of the leading laymen whom he could solicit and also a letter urging purchase of the book. That was the only way an author could dispose of his work, for people did not go to stores to purchase such volumes. When a very prominent scholar-author would arrive, father himself would accompany him to the outstanding laymen. The leading patron of Jewish books in Philadelphia was Judge Mayer Sulzberger, one of the famed citizens of our city, a unique and most unusual personality. He had the largest private collection of Jewish books in all the land, and at his death he willed it to the Jewish Theological Seminary, where it became the nucleus of the Seminary's great library today. He was the first to be approached by every writer, for it was known that he never refused anyone, and usually rewarded the visitor with a handsome check.

At about 1901, there came to Philadelphia one of the renowned Rabbis of Eastern Europe, Rabbi Jacob David of Slutzk, known as the *Ridvaz*, author of a commentary on the Palestinian Talmud. His work was acclaimed by the Talmudic scholars of the world, and great preparations were made by father and the leading members of the community to receive him as befitted such a sage.

A large group of congregational leaders, dressed in holiday attire, awaited him at the railroad station and drove him directly to our home, where he was house-guest for quite a long time. Of course, as soon as he was settled, an appointment was made for him to see Judge Sulzberger so that the judge might purchase a set of the Talmud with the *Ridvaz* commentary.

On such occasions, when the prospective customer had to be addressed in English, I was drafted to act as interpreter. And so, father, the *Ridvaz* and I made our way to the Sulzberger home. We were greeted in most hospitable fashion. The judge was a bachelor and lived with a sister in two large houses joined together, and the walls of most of the rooms were stacked with books.

The *Ridvaz* insisted that he wanted to point out to the judge some interesting



Rabbi Bernard Levinthal and his son Israel, taken at Atlantic City over 50 years ago.

passages in his commentary, and the judge listened most attentively and respectfully. Suddenly, as the Rabbi was bent over the heavy Talmudic volume, he had an urge to cleanse his nose, and he did so in the old crude way—shocking of course to our modern sense—of emptying his nose on the beautiful oriental rug which covered the floor. Both father and I were stunned and I imagine we both turned pale. But the judge turned to me and in a very gentle manner said: "You see, my lad, no man can be great in all things," then immediately directed his attention to the Rabbi's further comments.

It was during the *Ridvaz*'s stay in our home that I was to be Bar Mitzvah, in February 1901. Many rabbis, friends and admirers of my sainted parents, came to participate in this event, but I was regarded as particularly fortunate in that I would be privileged to have present at this event the great rabbi of Slutzk. My Hebrew teacher, a very learned man, taught me—as was the custom in those days—a lengthy speech, in Yiddish of course, discussing in pilpulistic fashion some intricate laws about the *tefillin*, the phylacteries, which a Bar Mitzvah lad was to begin putting on for the morning prayers.

I must confess that I do not remember now any part of that speech, and I have my doubts whether I really understood then the import of what my teacher tried to develop. The Synagogue was crowded that Sabbath with a distinguished congregation, and I am certain that, like every Bar Mitzvah lad, I must have been extremely nervous. The *Ridvaz*, picturesque with his red beard and sharp blue eyes, dressed in a silk coat, ascended the pulpit first and delivered a learned address. I am sure that I could not follow its contents, but suddenly I seemed to hear him say something similar to what I was to say in my speech. I quickly turned to my father, and in a panicky voice said: "Father, he is saying what I am to say in my speech!" But father just whispered, "*Zorg nit, du zog vos du darfst zogen*," "don't worry; just say what you are supposed to say!"

To this day, I do not know how to explain what happened, but a beneficent angel must have guided my tongue at that hour. For when I reached the part in my speech which I heard the *Ridvaz* discuss, I simply added the words: *Wie der Slutzker Rav hat eich shoen gezogt* . . . , "as the Rabbi of Slutzk has already told you. . . ." These words seem to electrify the congregation; they gave me credit for what I surely did not deserve, that I was able to follow well the *Halachic* discussion of the famous rabbi, and that I was so quick-witted as to connect my remarks with those which the Rabbi expounded.

In 1902, an important event took place in Philadelphia, the first convention of the *Agudat Ha-rabbanim*, the Union of Orthodox Rabbis of America. Father was the initiator and organizer of that body, and the sessions of that Convention were held in our home, where, of course, all the rabbis ate and where most of them slept. Every important orthodox rabbi of the land was present, and I had the opportunity to know most of them. We, the children, were quite proud of the fact that father was unanimously chosen as the first president to head the Union.

In those years the Zionist movement was just appearing on the scene of American Jewry, and the best of our Philadelphia Jews were already organized in an excellent Zionist group. A number of us youngsters had also become imbued



with the Zionist ideal, and we organized the *Ozre Zion*, the Aids of Zion, which numbered in its midst some of the finest Jewish lads in the city. I had the honor to be the president of the society, and when we heard that the orthodox rabbis of the country would convene in Philadelphia, we decided to petition the Rabbis to formally adopt the Zionist platform. We felt that this was an urgent step, because in those years, alas, most of the orthodox Rabbis in Europe and in America were unfavorable to political Zionism.

As the president, I was assigned to present the petition. The Rabbis, perhaps out of respect to father, granted me permission to appear before them. I worked hard to prepare a few introductory remarks before reading the petition, and I was accorded a respectful, though I suspect not an enthusiastic hearing. The matter, as I recall, was diplomatically tabled, but a practical result ensued. The next day every English newspaper in Philadelphia featured a front page story telling how a lad of fourteen pleaded with the aged rabbis for Zionist support.

In the following Sunday issue of the magazine section of one of the leading papers, a long article appeared comparing this incident with the appearance of the Christian savior in the Temple addressing the ancient sages, and the article was illustrated by the artist's drawings of the two events. If the petition had no practical effect on the Rabbis, it did succeed in winning much needed propaganda for the Zionist cause.

One of the regular visitors in our home was the famous author of the Jewish national hymn *Hatikvah*, Naphtali Herz Imber. Whenever he came to Philadelphia, and it was most frequent, he would spend a large part of the day in our home. As soon as he entered, mother, of blessed memory, would place the whiskey bottle and glass before him and something more tangible for physical sustenance to follow.

Imber was a tragic, though colorful figure. He was the Jewish Edgar Allan Poe—addicted to drink,—and the remarkable fact was that he was most creative as poet after he had drunk his fill.

Judge Sulzberger took an interest in Imber and promised him a weekly stipend

of five dollars, which, in those years, was almost sufficient to supply his meagre needs. His check would arrive regularly, but it did happen at times that it was delayed. On such occasions Imber would go to the Judge and in his brusque manner demand his due. Often he would insist, especially when he was not in good health, that I accompany him, which I willingly did. It was on such visits that I got to know Judge Sulzberger more intimately, and that I gained much from this contact. One of the first questions that he put to me was what I was planning to do when I grew up. I immediately told him that I hoped to study for the rabbinate, for that was my intention and ambition since early childhood. The judge then took a new interest in me. He would let Imber remain and take me on a tour among his books and show me the works of famous Jewish scholars. It was the first time that I saw ancient Hebrew manuscripts, of which the Judge had quite a collection. To me, in those formative years, every such visit to this famous personality was a course in education itself, for which I am still most grateful.

During my early high school years, father, who was much concerned about the Jewish education of adolescent boys who had already left the *cheder*, or Hebrew school, organized the Hebrew High School, which met in our home for two or three sessions a week. He had a good group of boys to draw from—the membership of the Aids of Zion. Father himself taught us Talmud and the explanation of religious laws and customs. The remarkable liberality of my father—especially of an orthodox rabbi of that era—was shown when he invited a popular conservative rabbi of our city, Menahem Eichler, to be the instructor of Jewish history. A well-known physician and good Hebraist, Dr. Hess, was the third member of the faculty and he taught us Hebrew. There was no tuition fee, and every member of the faculty gave his services freely. It is interesting to note that most of these young lads developed into leaders in Jewish life when they grew to manhood. Three, alas now deceased, Louis Feinberg, C. David Matt and Samuel Rabinowitz, became fine rabbis; others are today leaders in work for Hebrew education, Zionism and the Synagogue.



Mayer Sulzberger

The youthful members of the Aids of Zion—all ranging between the ages of Bar Mitzvah and 15 or 16—were of an exceptionally fine type, and I must say that you rarely find such a group today. They were all imbued with a fiery devotion to Jewish culture and Jewish ideals.

In 1902 a great Jewish scholar, Professor Solomon Mandelkern, died in Vienna. He was a prolific writer, poet, and the author of the still popular Concordance of the Bible. Prof. Mandelkern came to America a year or two before his death, and also visited our city, where the newspapers gave him considerable publicity. We youngsters certainly could not appreciate the value of his scholarship, but we had heard so much about him that when he died our Aids of Zion decided to hold a memorial meeting in tribute to him. We got permission to hold the meeting in one of the large synagogues, *Kesher Israel*, and we had the daring to call on Judge Sulzberger and invite him to be the principal speaker. The Judge must have been impressed by the youthful delegation, for though he did not frequently address public meetings, he readily accepted our invitation. Again I had the



reward that comes with the presidency, for in that position I acted as the presiding officer.

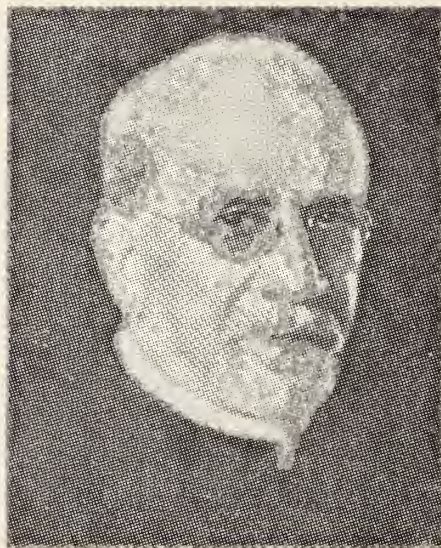
Father was the only speaker in Yiddish; the Judge and I naturally spoke in English. I displayed a weakness on that occasion characteristic of most presiding officers everywhere and at all times, in that I prepared a rather lengthy speech, evidently forgetting that the Judge, and not I, was the principal speaker. The audience, however, many of whom hardly understood English, seemed nevertheless very tolerant and encouraging, evidently pleased at the sight of a young lad speaking on such an important occasion. The society later published a little pamphlet reporting the meeting, and did me the honor of printing my address in full. I possessed a copy of this brochure until about a decade ago, when it was mislaid. I recall reading it at that time and must admit that I was rather pleased with what I wrote, though it showed many marks of youthful authorship. The interesting thing about it was that this address concluded with an appropriate Rabbinic quotation, which I am certain father must have given me.

I must tell about a unique activity of this splendid group of youngsters, in which I played an active part. The Christian missionaries were quite active in their proselytizing efforts in the Jewish section of the city. One of the principal places of activity was on South Street, a distinct Jewish business thoroughfare, similar to Canal or Grand Streets on the old East Side of Manhattan. We youngsters were very much concerned at the large number of Jewish children who were attracted to the Mission House by the candies and toys that were offered to induce the children to come and to join in the singing of Christian hymns and listen to Christian lessons.

We determined to attack the problem, and we did so in a very constructive manner. We organized ourselves into teams, and were assigned posts on streets. When the children were dismissed from school, one of the teams would follow each child to his or her home and talk with either the father or mother. In many cases, the parents were ignorant of what took place in the Mission House, and instantly withdrew the child. In some cases, our task

was more difficult because the parents, who were quite poor, felt that no particular danger faced the children and were satisfied they got some joy from the candy or toys that were distributed. We were not let down so easily, however, and would argue for days until, in some cases, we eventually persuaded the parents to keep the children away from this threat to their religious life. We did succeed in a year or two to have the Mission closed, and our Aids of Zion won the plaudits of the entire community.

I often think of the greatness of our ancient sages, who appreciated the psychological value of just meeting or even seeing a great personality, and who enjoined us to recite a blessing at such an experience. I had many an occasion for offering such a benediction. One of the most interesting personalities whom I had the privilege to meet was the famed scholar and rabbi, Dr. Marcus Jastrow,



*Dr. Joseph Krauskopf*

the author of the Dictionary of the Talmud. At the time when I first met him, he was the Rabbi Emeritus of the Reform Temple Rodef Sholom in our city. But he was of the conservative wing of the early Reform movement; indeed he was among the early founders of the Jewish Theological Seminary. Every year, before the festival of Succot, he would write to father for an *esrog* and *lulav*. As is still the custom in orthodox circles, the rabbi is usually the one from whom the congregants obtain these Succot plants.

It was my annual assignment to bring the plants to Dr. Jastrow. He lived in what was then the aristocratic section in far distant Germantown. I even remember to this day the exact address, 165 Upsal Street, and it would take more than an hour by trolley to get there. I even recall that on several trips I became car sick and had to get off the trolley and wait a long time before venturing to continue the ride.

On my first visit—and I must have been no more than 12 or 13 years old—I found Dr. Jastrow, as I was admitted to his study, working at his desk, with heavy tomes of the Talmud and other books spread before him. A large skull cap covered his head. At home I always wore a hat—to walk about or to appear bareheaded was unheard of; and so when I entered the rabbi's study I never thought of removing my hat. Dr. Jastrow, who was then quite old, took my hand and gently advised me that it was the custom, here in America, to remove one's hat when entering a home; that only when one prayed or studied a sacred work should the head be covered.

This was my first lesson in the new ways of American religious life. But it did me no harm, for I seem to have been more impressed and fascinated by the picture of an old sage working zealously on the old Hebrew texts. I do remember that on my return home, I reported to father the lesson that I received in the new American Jewish etiquette, but he only smiled, thinking, I assume, that I would experience many a new conflict with old Jewish folkways, and he seemed confident that I would master them. On subsequent annual visits to Dr. Jastrow, we became much more familiar. In a fatherly way he would question me about my Hebrew and secular studies and offer encouraging words to inspire me with the will for further progress, especially in my Hebrew work. Later, at the University of Pennsylvania, where I took my freshman year of college, I was privileged to be the pupil of Professor Morris Jastrow, the son of the old rabbi, who was the head of the Semitic department and also Librarian at the University.

Another remarkable personality whose features and facial expressions I distinctly recall, though I saw him when I was only



eight or nine years old, was the saintly Sabato Morais, the spiritual head of the Portuguese Synagogue in Philadelphia. Twice or thrice a year, especially before an approaching holiday, this old rabbi would pay a courtesy call on father. They would sip tea and discuss current Jewish problems in which both were interested. I was too young to address him, and I suppose he must have thought that I was too young for him to speak to me. I did, however, sit and gaze at him, fascinated by his charm and manner of speaking.

I do not know the reason why, but father thought that I should hasten my course at High School, and he arranged that I study during the summer months following my graduation from the elementary school and prepare myself for the sophomore year instead of entering as a freshman. He secured a fine young man, Albert Mordell, who himself was still a high school student, but of the upper class, to tutor me in all the subjects of the freshman class. It was not an easy summer for me, as the courses of the Central High School, even of the first year, were of a high standard and included Latin, which was a required subject for all the four years. Fortunately, I passed the examinations in September and entered as a second year student. I attribute this achievement not to any special brilliance on my part—though I must admit that I worked extremely hard those summer months—but to the excellent tutoring that I was privileged to receive from this gifted young man who already in those years won distinction as a fine scholar. He later became one of America's leading literary critics, and we at the Brooklyn Jewish Center have had the privilege to read some of his fine articles in our own *Center Review*.

I doubt if I would recommend parents to hasten a child's school education in this fashion. For though the pupil may know the subjects of the year skipped, he does miss a lot of the spirit of these courses, which only a leisured method of studying can give. Later, however, I was thankful to father and to Mordell, because it enabled me to enter the Seminary and to get married a year sooner than I otherwise would. Mordell also tutored father in English in those years, and though father made excellent progress in

his English studies, neither his teacher nor we, the children, ever succeeded in making him deliver a sermon or address in English; he was always fearful lest he make a mistake in pronunciation or that people might find fault with his accent.

When I was in my Junior year in High School, I decided that I ought to earn some money to help in my support, and I succeeded to get a job as a reporter in one of Philadelphia's great newspapers, *The North American*. I was to cover the Jewish news in the city. One of my assignments which I enjoyed very much—and for which I am still grateful—was to report the Sunday sermons of Dr. Joseph Krauskopf, the rabbi of the Reform Temple Keneset Israel. He was a gifted orator who would discuss timely themes with eloquence, and he attracted overflowing congregations every Sunday.

Dr. Krauskopf was as popular among the Christians as well as among the Jews, and a large part of his weekly audience was made up of non-Jews. He would often discuss subjects that would make good newspaper copy, and the editor of my paper was anxious for a regular report. Dr. Krauskopf had a flowery language and a most effective delivery. The Temple had a wide pulpit, almost like a stage, and Dr. Krauskopf would walk from one end to the other, pouring forth his thoughts. The strange thing about his speaking is that he memorized every Sunday lecture. At the Saturday morning service, when he delivered a brief sermon, he spoke extemporaneously; but the Sunday sermon was memorized.

In this temple they had the fine custom of publishing the Sunday address in pamphlet form and distributing it to the congregation the following week. The sexton—a Mr. Klonower—who was responsible for this publication, gave me the proof-sheets of the sermon that I was to hear, and often I would follow the text verbatim as the rabbi spoke, and would marvel at the remarkable gift that was his to memorize the sermon and yet be able to deliver it in so eloquent and effective a fashion that no one suspected that the flow of his speech was not spontaneous. I was a great admirer of his oratory, and would observe most attentively every nuance of his voice, his

every gesture, every expression on his face.

One of the important events at the Central High School, which I attended, was the annual oratorical contest of both the junior and the senior years. Everyone in the class was eligible to enter the contest. An original address of about eight or ten minutes length was first delivered at a preliminary contest and the winners competed at a final public function in the school auditorium before a jury of outstanding citizens.

In my senior year I was fortunate to be selected among the small group that was to compete at the public meeting. The subject of my oration was "The Wandering Jew," in which I tried to picture the tragedy of Jewish homelessness in the last 19 centuries and discussed the meaning of the new hope which the Jew found in the current Zionist ideal.

This was the first time that a Jewish theme was discussed at these oratorical contests, and many of my fellow-Jewish students thought that I was rash and impolitic in choosing such a subject. Others, far better speakers than I, received the awards, but I was thankful for this rich experience in speaking before so large and so important an audience. It also gave me self-confidence, an essential prerequisite for one who aspires to speak in public. Three years later, when I was a junior at Columbia College—to which I transferred from Pennsylvania—I was chosen to participate in its annual oratorical contest and awarded the Curtis silver medal for my address on "The Ideals of Democracy." My competitor in this contest, who won the gold medal, was Wellington Koo, the present Ambassador of Nationalist China to the United States.

I am not giving these recollections in a chronological order, and so must go back to my earlier years at high school. It was sometime in my sophomore year that my beloved parents became concerned about my health. I was very thin and losing weight. There was in Philadelphia in those days a distinguished physician, who enjoyed a national reputation, Dr. Solomon Solis-Cohen, and I was brought to him. He was one of the first Jews to serve as full professor at the famed Jefferson Medical College, a unique



personality and deserving of a full biography which I hope someone will write. He was not only a great physician but a great Jew, a worthy representative of a distinguished Sephardic family. Dr. Solis-Cohen was an observant Jew, a patron of Jewish scholarship and a gifted poet. He translated a number of the beautiful poems of Jehudah Halevi, Ibn Gabirol and others of the Golden Era in Spain, and a volume of such poems—translations and original work—was later published. Dr. Solis-Cohen was a picturesque figure, and his impressive head reminded one of the portraits of a Rembrandt. He was a good speaker and I recall one of his addresses, which he delivered at an important function in father's principal synagogue, the Bnai Abraham, or "Russische Shul," as it was known. He would have made a splendid rabbi, for he combined Jewish learning, true spirituality and great love for God and his people. Together with Cyrus Adler and Judge Sulzberger, he was among that small group responsible for bringing Professor Solomon Schechter to America to head the reorganized Jewish Theological Seminary.

When I came to Dr. Solis-Cohen for examination he took a liking to me, especially when he learned that I aspired to be a rabbi. That won his heart at once. He examined me, prescribed certain medicine and suggested that I drink a raw egg daily. But more than that, in an authoritative voice, he insisted that I see him every Sunday morning. For almost two years, I obediently appeared in his office every week. Though it was always filled with patients, he gave me much time. Following the routine examination, he would start a conversation in which he always extolled the calling of the rabbinate and urged me to properly prepare for it. He wanted to know what I was studying and would direct my attention to books that he wanted me to read. Even after I entered the Seminary I would go to see him whenever I would come to Philadelphia. He would always insist on giving me a physical examination and further health directions; and then he would spend equal time discussing my cultural and intellectual development. I cannot emphasize sufficiently how much indebted I am to this remarkable man, not only for what he did to improve my

physical health, but for the inspiration he gave me for the rabbinic calling.

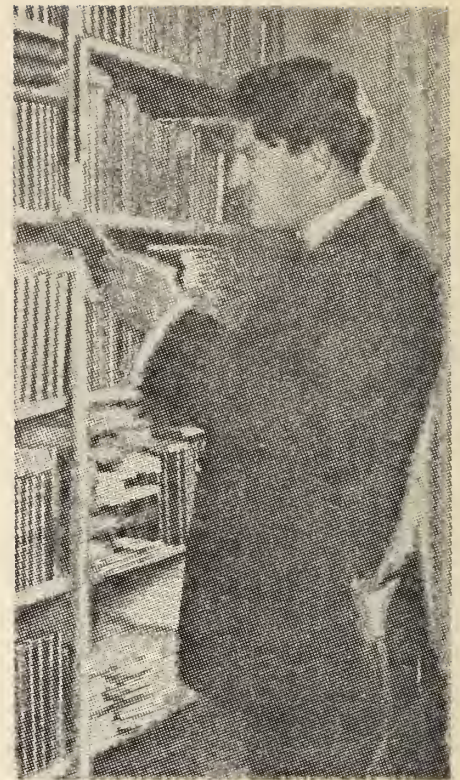
I think now of others who have become familiar figures to the great mass of American Jews, but whom I was privileged to meet in their young years, when they were just beginning their great careers. Philadelphia was one of the first cities in the country to develop a substantial Zionist following. The Ohavei Zion, the first Zionist society in the city, enlisted the intellectuals of the community and they were enthusiastic in furthering the cause. Mass meetings were frequently called at which the leaders of the movement, most of whom resided in New York, were the featured speakers.

One of the most popular of these guest speakers was Dr. Stephen S. Wise. He was then a young man, in his late twenties or early thirties, tall, imposing in appearance, dramatic in his oratory, and with a voice that was the envy of every speaker. Wise was popular among the Zionists not only because of his devotion to the cause, but because he was one of the very few Reform rabbis who espoused Zionism. The Reform movement was then bitter in its denunciation of Zionism, so that Wise's adherence was all the more appreciated.

I recall quite vividly one of Wise's first appearances in our city. The meeting was held at the Musical Fund hall, which then had the status of Carnegie Hall in New York. He was greeted vociferously by an overflowing audience. I recall he wore a Prince Albert coat and reminded one of the handsome popular matinee idols of the stage.

I was very young at the time, about 12. Not finding a seat, and not being tall enough to obstruct the view of those sitting, I stood right in front of the stage and was obliged to lift my head to get a full view of the speaker. All went well, until an usher tip-toed towards me, took me by the hand and wanted to lead me away, evidently thinking that my standing there would be resented by the speaker. Dr. Wise noticed what was happening, and in his sonorous voice called to the usher: "Let the lad stand!" And then he added: "He seems more eager to hear me than some in the audience!" This remark caused laughter, and saved me from a most embarrassing situation.

I took every opportunity to hear Dr.



*Stephen Wise as a young Rabbi in his study*

Wise, and in later years when I was a student at the Seminary and he had founded the Free Synagogue, I was one of his attentive listeners at the Sunday morning lectures. I cherish to this day his warm friendship and the encouraging help he gave me in all the years of my rabbinate.

Another noted figure that I love to recall is Dr. Judah Leib Magnes. American Jewry is well familiar with the checkered career of this great idealist and the selfless services that he rendered to and for our people. He also was of that small band of Reform rabbis, who, in the founding years of Zionism, became one of its staunchest adherents. He, too, was a handsome figure, though not of the dramatic type as was Dr. Wise; his was the handsomeness of the sculptured Greek gods that one admired in the museums. There was a sympathetic expression on his face that just won you to him. I was so fascinated by the youthful Dr. Magnes, that when I was a student at the Seminary and would see him walk in the neighborhood, I would follow him for blocks, just staring at him.

Dr. Magnes was an orator gifted of God. It was not the dramatic oratory of Stephen Wise, but rather a soft, warm,



appealing manner of speech that succeeded in penetrating the very depths of the listener's soul. Then, and especially in his later years, whether you were in agreement with his views or not, as you looked upon him you felt that you were seeing a true son of the ancient prophets of our people. I had the privilege to hear him speak at the few appearances he made in Philadelphia in my boyhood years, and also at those early Zionist Conventions—which were then not just perfunctory meetings, but rich spiritual, soul-nourishing and heart-warming gatherings. I was blessed in enjoying his friendship throughout his life, and recall in gratitude his willingness to help me in many ways, especially in the early years of my ministry.

Father was one of the original founders of the Yeshivah Rabbi Isaac Elchanan in New York in 1896, and this institution was throughout his entire life very close to his heart. Even in those early years, he would travel to New York almost every month to observe its progress and the work of its students. Until a few years before his death he served regularly as one of the examiners of the young men who were to be ordained.

On his return from one of these visits he told the family that he had found among the young men a brilliant student whom he would like to bring to our home so that he could serve as a sort of secretary and assistant to father, and whom he would like to guide in the furtherance of his studies and career. It was not long before father did bring this young man to our home; his name was Bernard Revel, who later became the head of the Yeshivah, and who was most responsible in developing this rabbinical school into the Yeshivah University. He was quite young when he came to us and we, the children, soon regarded him as one of the family. He was a studious fellow, and a living challenge to us boys who enjoyed other interests besides our studies. Father encouraged Revel to perfect himself also in his secular and modern Jewish scholarly studies, and was instrumental in having him enter Dropsie College, from which he was the first graduate and the first to receive the Doctor of Philosophy degree. Father, too, was the one most responsible in having him elected to the presidency of the Yeshiva. A strong

friendship developed between us. He was particularly fond of Mrs. Levinthal, whom he got to know in our courting days, and he was one of the group of rabbis who officiated at our marriage ceremony. Even though I went to the Seminary and he was of the Yeshiva ideology, there was no conflict to mar the intimate friendship between us, and he was happy in whatever success I achieved in my rabbinic career.

There are many other recollections of my childhood and early youth that crowd my mind, but I have recorded only those which have directly or indirectly, influenced my ministry. I have left for the close the memories of what were undoubtedly the greatest influence and inspiration for my sacred calling—my beloved parents, of blessed memory. I saw exemplified in their lives the highest ideals, not only of Jewish living, but of that calling which demanded a selfless dedication to all that is noblest in life.

I have mentioned a number of people from whom I have learned much of the art of preaching, both from the point of view of content and of delivery. But I learned most from my sainted father. He was an extraordinary preacher, master in interpreting the classic teachings of the ancient sages to apply to almost every problem that faces the Jew today. And while he was not a dramatic orator, he had a persuasive way of speaking, and could hold the attention of an audience for hours by the richness of his content and the logic of his presentation. It was from him, primarily, that I acquired a great love for the richness of our ancient Aggadic literature, and whatever talent I possess to draw from these classic utterances of the sages the inspiration and the lessons that I wished to bring to my people.

From the beginning of my ministry down to almost father's dying day, whenever I would visit him, almost the first question that he would ask me after greeting each other, would be, "*Host du gezogt epes gut die teg?*" This is a query difficult to translate because it implies much more than the literal meaning of the words: "Have you spoken something good lately?" He meant, of course, did I give a new, a novel, a worthwhile interpretation of a Biblical or Rabbinic teaching? And when I did repeat to him

a sermonic thought based on a new insight into a classic text—which I was sometimes fortunate to achieve—his eyes would suddenly sparkle and his exclamation—"dos is gut," "that is good," was the greatest reward that I could hope for, and always a stimulant for further mastery of the preacher's art.

The world that I attempted to portray and nearly all of the great personalities who helped to mould Jewish life in that world, are now gone. But I have indeed been fortunate to be part of that world. When I think of those spiritual giants who then lived and whom I was privileged to know, I can repeat the words of the liturgist: "Happy is the eye that has seen all this!" The sages of the Talmud have a beautiful saying which applies to older people reviewing their early life: *ashre yaldusenu shelo beesbob es ziknusenu*, "Happy is our youth which has not put to shame our old age" (*Sukkah* 53a). Having already entered the years of *ziknah*, of aging, I can repeat these words of the rabbis, and add: "Happy indeed is a youth such as mine that has so enriched and blessed my advancing years of life!"

### **Einstein Medical College Dedicated**

ON SUNDAY, Oct. 23, the Albert Einstein College of Medicine of Yeshiva University was dedicated as America's first medical college under Jewish auspices. During his lifetime, Professor Einstein was deeply interested in the College. A fine example of interfaith in action, of democracy at work, the students and faculty of the College have been selected solely on the basis of scholarship, character and ability, without regard to race, color or creed. The faculty consists of many internationally known figures in the field of medicine.

The College will have magnificent facilities available for teaching, medical care and research. It will be the core of a \$100,000,000 medical center, which includes a \$40,000,000 Municipal Hospital Center constructed by the City of New York and a \$45,000,000 Psychiatric Hospital Center to be constructed by the State of New York. The combined facilities will cover 200 acres and have a total bed capacity of 5,400—one of the largest and most comprehensive centers of medical teaching, care and research in the country.

## BIBLICAL BOOKPLATES

IN ALL ages and in many lands the Bible has profoundly influenced the work of creative artists for the Book of Books has been to them a rich source of inspiration. The great masters have expressed their love for the Bible by depicting its stories through sculpture, painting and the graphic arts. Rembrandt rightfully considered the Bible as the greatest book in the world, and this is very evident from his treatment of so many Biblical themes. It is, therefore, not surprising that many bookplates too have Biblical themes, and in this article is described a number of such bookplates, or *ex-libris*, owned by Jewish book collectors.

The mysticism surrounding the creation of the world has always been an intriguing subject in art. Endre Vadasz, a Hungarian Jewish artist who, with his wife, committed suicide when the Nazis entered Budapest, was well-known for the skilfulness of his engravings and etchings. In 1937, he etched for Marco Bornholz, one of the world's greatest *ex-libris* collectors, a beautiful scene of the Garden of Eden when man was alone on the earth. In this print the artist presented Adam surrounded by "every tree that is pleasant to the sight and good for food . . ." and every "living creature after its kind, cattle, and creeping thing, and beast of the earth. . . ."

Another scene in the Garden of Eden which reveals the subtle serpent tempting Eve to eat of the tree of the knowledge of good and evil is found on the bookplate of Dr. Abraham F. Lash, Chicago, designed in 1935 by a Yiddish author who was also a dentist, Dr. Solomon S. Levadi. In this *ex-libris* we see the river that "went out of Eden to water the garden. . . ." The artist's style of using effectively large masses in composition, creating effects between light and dark areas, has a remarkable resemblance to that of Lilien, the first to create *ex-libris* with distinctive Jewish motifs. Levadi has symbolically placed the serpent on an open Book of Knowledge. Lilien, too, executed for Anselm Hartog a book-plate



depicting Eve being tempted by the serpent. In the latter, there is a touch of humor as the snake offers Eve, not the forbidden fruit, but a forbidden book from a bookcase. Lilien (1874-1925) had a deep interest in Biblical subjects for, as a youth in Galicia, he had studied the Bible and its commentaries.

Another contemporary Jewish artist and poet, Uriel Birnbaum, now residing in Holland,—the son of Nathan Birnbaum, an early ardent Zionist who in his later years turned from secular Judaism to Orthodoxy—is known for his interest in Biblical themes through his book of colored ink illustrations of Moses. He designed a number of bookplates, including one for Abraham Toncman. The illustration depicts Abraham, seated under a large tree ("the terebinths of Mamre"), looking up a long, winding road at the end of which are angels ("and he lifted up his eyes and looked, and, lo, three men stood over against him. . . .") An oval insert shows a rabbi teaching his pupils. The Hebrew quotation forming the border of the bookplate is from *Nebe-miah* 9:7: "Thou art the Lord the God, who didst choose Abram, and broughtest

By PHILIP GOODMAN

him forth out of Ur of the Chaldees, and gavest him the name of Abraham." The reference to the *ex-libris* owner is obvious.

An illustration of Jacob wrestling with the angel, copied from the famous work of Gustave Doré, is found on the bookplate of Ariele Leon and Miriam Kubovy. Kubovy, a founder of the World Jewish Congress, is presently Envoy Extraordinary and Minister Plenipotentiary of Israel in South American countries. The same theme is treated in a woodcut *ex-libris* which belonged to Benno Jacob, a rabbi and doctor of philosophy born in 1862 in Breslau, Germany. It was natural that he choose a Biblical motif since he was renowned as a Bible *exegete* and a prolific writer of books and articles in many of which he severely attacked the school of criticism identified with Wellhausen. At the bottom of his bookplate there appear the words of the angel over whom Jacob prevailed: "Thy name shall be called no more Jacob, but Israel." The illustration bears a marked resemblance to that of Rembrandt's painting.

From among the multitude of Biblical subjects, the story of Moses may be considered the major source of inspiration to artists. The great artists of history have depicted variously the episodes of his life. When Moses was grown up, "he went out unto his brethren, and looked on their burdens," the Bible relates. The Medresh adds that he sought means to comfort his suffering brethren. Such a scene was etched by Pauer-Arlan for the bookplate of Dr. Hillel Kohn. In this presentation, Moses is shown in an Egyptian field, against a background of toiling slaves, blessing a Jewish plowman. In his hand he holds an aesculapian staff with a serpent, shaped like a shepherd's crook, which undoubtedly has a double significance. As the bookplate owner was a doctor, the staff represents his profession for, in mythology, Aesculapius is the god of medicine whose characteristic emblem is the serpent. It also symbolizes the rod of Moses which became a serpent. The swastika in the lower right corner is evidence that the *ex-libris* is from pre-Hitler days when the symbol had a different meaning.



When Moses was the shepherd of his father-in-law, Jethro, according to legend, a kid escaped from the flock and ran to a watering course to drink. Moses saw this and said: "Poor kid, I did not know that you were thirsty. You must also be weary." So saying, Moses lifted the kid into his arms and carried it back to the herd. Then God said: "You have compassion for a flock belonging to a man of flesh and blood! You shall therefore be the shepherd of My flock, Israel." This beautiful legend is embodied in a bookplate by Lilien for Elisabeth Perutz. Within a Mogen David appears the simple, childlike Moses carrying a lamb through a field of lilies, ornaments frequently used by Lilien.

To Moses, the shepherd, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed." The red flame of fire emanating from a bush is sharply delineated by Hugo Steiner-Prag, a talented pupil of Emil Orlik, in a bookplate for Hans Friedlaender of Prague. During the recent war, Friedlaender and his wife escaped to France, but ironically, they were caught by the Nazis and extinguished.

Hermann Struck (1876-1944), one of the greatest etchers of his time, was a traditional Jew who settled in Israel in 1926. He visualized effectively the "thunders and lightnings and a thick cloud upon the mount" that appeared when the children of Israel stood at the foot of Mt. Sinai to receive the Law, in an *ex-libris* for Samuel Charles Lampport (1880-1941), a New York merchant and philanthropist who played an active role in numerous Jewish organizations.

The most famous representation of Moses, that of the greatest Florentine artist of the Renaissance, Michelangelo, set at the tomb of Pope Julius II in the Church of St. Peter in the Vincoli at Rome, has been reproduced on numerous bookplates of Jewish owners. It depicts the prophet, who found the Israelites worshipping the golden calf upon his return from Mt. Sinai, grasping the tablets of the law, in a mood of majestic indignation. Moses holding the tablets of the Ten Commandments is a subject that has intrigued many artists. Particularly

charming is the woodcut bookplate carved by Sylvia Penther of Vienna for Marco Bornholz.

Another striking woodcut bookplate for Birnholz, executed by the Gertraud Reinberger, Vienna, in 1937, illustrates the Ark of the Covenant, surmounted with the cherubim.

The High Priest lighting the Menorah of the Temple in Jerusalem is found on one of the best bookplates of Lilien, which he himself considered the deepest in Hebraic conception. He executed it in Germany in 1922 for Leo M. Brown, an attorney and Jewish communal leader of Mobile, Alabama. This detailed etching represents faithful reproductions of the vestments of office worn by the High Priest. To assure accuracy in the design, Lilien had made a cloth model of the High Priest's costume from the description in the Bible (see *Exodus* 28) and a wooden model of the Menorah as portrayed on the Arch of Titus in Rome. It is believed that the menorah depicted on the triumphal arch is very likely a representation of the one used by Solomon and not the Mosaic seven-branched candlestick. The only deviations Lilien made were the ornamental pattern on the bottom of the priest's apron and the lighter held in his hand. The conventional rays of light emanating from the Menorah symbolize wisdom, also expressed in the Hebrew motto: "Happy is the man that findeth wisdom."

The account of the spies sent by Moses to the land of Canaan, who "came unto the vally of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it upon a pole between the two . . ." is recalled in the bookplate for the Judaica collection of Abraham Horodisch, a bibliographer and printing expert of Holland. This two-colored pen and ink drawing by his wife, Alice Horodisch-Garman, a distinguished graphic artist, is a miniature masterpiece of style, rhythm and phantasy. The illustration shows, according to the artist, the spies carrying, instead of a giant cluster of grapes, a book heavy with wisdom. "They carry it not on a dead but a living branch; for they bring no dead science, but living knowledge which will grow and develop."

From bookplates which visualize episodes in the Five Books of Moses, we turn to a few which depict celebrated characters of other Biblical books. Bearing an amoral character typical of mid-nineteenth century *ex-libris*, the bookplate of David Koning (1820-1876), a Jewish composer of music and a bibliophile of Amsterdam, fittingly illustrates the owner's name and interests by the representation of King David playing on a harp.

The prophet Isaiah is found on the bookplate of Elisha Michael Friedman (1889-1951), an economist and active Zionist who served as the secretary of the first American Committee for the Hebrew University in Jerusalem. Etched by Hermann Struck, the background of the *ex-libris* appears to be the city of Jerusalem, to which the artist was always drawn. In the foreground is a reproduction of Michelangelo's Prophet Isaiah from the Sixtine Chapel in the Vatican in Rome. On the base of the pedestal is the quotation from Isaiah: "The earth shall be full of the knowledge of the Lord."

Another reproduction of a Michelangelo fresco in the Sixtine Chapel is that of the prophet Zechariah on the bookplate made in 1894 for Dr. Adolf Magnus-Levy (1865-1955). An eminent medical scientist of Berlin, he had an international reputation as a pioneer in the field of metabolism and diabetes. He died on February 6, 1955, in the Home for Aged and Infirm Hebrews of New York.

Symbolic of the eternal quest of man for peace is the *ex-libris* of Dr. Solomon Grayzel, editor of the Jewish Publication Society of America and author of "A History of the Jews." This bookplate depicts the prophecy of Isaiah of which the first words are given in Hebrew:

And it shall come to pass in the end of days,  
That the mountains of the Lord's  
house shall be established as the  
top of the mountains,  
And shall be exalted above the hills;  
And all nations shall flow unto it . . .  
Nation shall not lift up sword  
against nation,  
Neither shall they learn war any  
more.

# REMEMBRANCES OF ARNOLD JAY KLEIN

*Arnold Jay Klein, a son of Center members Mr. and Mrs. Joseph L. Klein, was an invalid, stricken with an incurable illness from which he passed away at the age of twenty. Confined to his room, and handicapped in his physical growth, his mind was clear and imaginative, and he found an outlet for his misfortune in an outpouring of essays and poems and letters, sometimes bitter, sometimes soaringly optimistic, as when he could liberate himself spiritually from his bonds. The literary mementoes he left behind are very moving, and the REVIEW publishes a collection of them which will indicate the scope and the flight of his thoughts.*



Arnold Jay Klein

## MY LIFE

**T**HE pencil in my hand is the untiring tool with which I will express my thoughts to you. Heaven grant that I may be truthful to you and the staff within my fingers.

Let me not strive to make these words last long after my bones have crumbled.

Yet by saying these things I am willing my life to the breath of the winds. Death stands at my left hand and drives me on. Life is at my right, guiding my pencil and showing me the beauty and the heartache which are now and will forever be my burden. I live for the present and the future, although to the latter I am blind. I live so that future flowers may take their seed in me. I live so I may learn to die with calmness.

Life is a living cauldron of fire and water for me . . . I am lame . . . I walk with a faltering step.

I have lived as I am living for eight long years. Do you know what I mean when I say eight long years? Eight years of sadness and false illusions. Eight years of sitting, watching and waiting. Do I sound bitter? I am bitter at all of life inwardly!

Who shall I blame for this atrocious deed? Tell me his name and I shall wring the life from him. Was it God? But can I blame Him for what happened to me?

A question unanswered, pile it with a dozen unanswered questions. I have been sick a long time, and I have been taught humility by Fate's crushing hand. I know

better than to cry to the world . . . I know better.

All was so dark for me before. Then I had hope that *this* would pass like a black dream—I would grow up with not a mark of my former childhood—I would grow strong and healthy and run and leap like the other boys. I would buy a farm outside the city and find my peace.

I went to a man of peace—a psychiatrist. Yes, he gave me peace! He kept hammering at my dreams till he shattered them, and I desperately rushed to catch the flying pieces. I lost them all, or maybe not all. I must try and reconstruct the old dream or find a new one to replace it.

To a camp for physically handicapped—at last—peace, solitude, independence, I thought. It was all I ever wanted—a chance to think and meditate on my losses and possessions. This great new thing would do it.

The camp was beautifully situated; it nestled in great masses of brush between the feet of the Catskills. The camp did not offer independence, it did not offer peace. Back home, and I was more disillusioned than ever. This was a hard world . . . no place or time for dreams.

My sister had a baby, a ray of light on my black screen of despair. Happiness had stepped in as a gay dancing sprite. Days melt into weeks and my sister will go. She will pull out the roots I have implanted in her baby. What then? Will the darkness close?

## MY WORLD

**M**Y ROOM is a place I spend about two-thirds of my life. I think the proper time to start describing my room is at the beginning of the day.

Light shafts through the window and startles me into the world of the living. My mind and body have been wrested from the cares of a past day by sleep, and now I look with wonder at a new world God has prepared. Bright sunlight gives even the sombre objects the look of golden promise. The light streaks across my wall, passing a tall bookcase and a picture on the wall, leaving these objects clouded in gloom. It pounces upon the folds of my typewriter cover, then loses hold and slips over the rolling creases. On it goes, to my lacquered dresser—the design of the side brings me out to the swirling rivers of the northland, for logs seem to jolt on the surface, playing with the drawers and the hinges. The door leading to my new day is next to the dresser. The recesses behind the door hide a closet, a handmade bookcase, and my desk. Necessity leads me to believe I do not have enough room in all, but my heart knows I cherish every inch of it.

Yawning, stretching and scratching, I pull myself to an erect position on the side of my bed, and prepare to meet a new day.



## REFLECTIONS

## THE BIRD

IN THE sky a speck darts from cloud to cloud. The image spreads its wings, and then I see that it is a seagull. So powerful is its flight as it wings across my view of the sun it seems to steal its glory. As if some skilled painter wields his brush, this bird sweeps his wings against the onslaught of the rushing wind. With the might of earnest quest, this bird propels its wings.

The blue and fiery red of a dying sun follows the bird on his evening flight. The hawk-like eyes probe the water below. Tossed by the wind above, and erupted by the monsters below, the sea is rampant. The air is biting. The gull nears the water, and a high-flung spray makes it wince.

Plummeting downward as an arrow shot from a bow, the bird dives into the bubbling foam and rises with a wriggling fish in its beak.

## PERSPECTIVE

I AM looking at a round green bowl graced by yellow heather, which means to me, a shiny dainty bride. Like guarding cranes, curled gladiolas look down at it. Like patient, subdued, older wives, they smile with a strong love that has weathered many storms, but have learned to take whatever comes along. The bright red carnation and the yellow daffodils amidst the flowers symbolize the despairing and hope-filled hours, the courageous and cowardly hours, the bright moments and dark moments of life.

Life would be awfully dull but for these varied shades and images.

## DAWN

WHEN I first went outside, it was quite dark, the clouds swept their way to the east, and overhead, three-quarters of the moon was shining brightly. I suppose if I stretched my imagination, I could see tufts formed by the clouds. It was as if the curtain of the night was rising by some irresistible force, and the moon was running to meet her father, the sun.

As I walked around the block, I saw the cars pointed like silent dogs with

their nostrils quivering. Everything seemed to be waiting for the sun.

There was expectation. As I glanced around I saw the bushes. There were two shades of green, blue-green at the bottom and around the sides, and on the top, there was a yellow-green, bright yellow-green. The whole morning was a morning of sharp contrasts. I waited for the sun to rise. Watching the sky at that time was indeed an exciting experience. It was the creation lived all over again! The light was on one side, and the dark grey mist was on the other.

Slowly, ever so slowly, the grey changed to greyish-blue and the blue changed to a red violet, into red, and finally before the sun rose, orange appeared in the heavens. Then I felt awed by a feeling that a great being was about to appear before me. You could feel it inside. Then suddenly, the colors were neutralized, all to a complete white. There was beauty in that too, for the clouds formed sweeping motions. Gaily my eyes danced to each of these players.

## THOUGHTS

WHY is man dissatisfied when all about him the green leaf flutters? Why is he obsessed by the cares of the day when he can return, once more, to his mother's side? Man is so small, why shouldn't he know the heavens do not wish to hear his complaining.

Oh, man, throw away your plough, and walk into the sunshine. Kiss each dewdrop on the buttercup, and after the trees have been shrouded by darkness and man lays his weary head on the pillow, he will feel new freedom. His labor will call again, but this time he will know.

## FRIENDS

THERE must come a time in everyone's life when he will be pressed by forces beyond his control. Then and only then true friendships flourish.

Such an advent occurred in my lifetime; at a time when darkness surrounded me. It was then that lights entered my simple existence which were to lift my very being to the level of utmost thought. I owe the strong foundation of my hope and ideals to these beacons.

## POEMS

## WHO AM I?

I AM deep in the swirling water of misery—  
It will not let me depart.  
It pulls me down deeper, picking at my brain  
Picking at my heart.  
O, did ever woe torment such as I?  
Hear me, the fates, or I fear my soul shall die.  
Misery and woe, misery and woe, befogging my brain  
Till I think, I shall not think sweet thoughts again.  
My very being, sucked into that vortex is lost—  
O, my God, such a creation diffused, such a cost!  
But there will be days when the eyelids will not fall;  
Then dizziness shall vanish, and my mind shall think for all.

## THE LUST OF LIFE

LIFE is entrancing  
Life is gay.  
This I will sing  
Till the end of day.  
Hardships may come  
To blight my life;  
But still I smile  
Through all the strife.  
Let these be the words  
You remembered me by—  
"I am a man,  
And will not cry."

## A LETTER

*For Mom on Mothers' Day*

IN this letter, I will pluck one of the pearls from my heart and lay it before the feet of my fortress amidst the pummelings of adversity, my saviour and shield, my darling Mom. May the rays of that gem shine through all the days that will come. May she take these words—the only ability I have—and hold them tenderly for they are my heart, I love her for all eternity.

God will bless her for all attributes: goodness, truthfulness, sincerity and labor. She is heaven, earth, sky and love in God's perfection. I grant her every wish by my smile and tear. She grants my wish in understanding.



# NEWS OF THE CENTER

## Late Services to Begin This Friday Night

The new season of our Late Friday Night Lecture Services will begin this Friday, October 28th at 8:30 o'clock sharp. Rabbi Benjamin Kreitman will deliver the opening sermon and will speak on the subject "Moral Man in Immoral Society." Cantor Sauler will lead in the congregational singing.

We hope that many of our members will make it a habit to be with us at this and all Friday night services so that they may derive the full inspiration of the Sabbath.

## Adult Institute of Jewish Studies Now Open

A large number of men and women registered on October 19th for this season's work in our Institute of Jewish Studies for Adults. All classes have already begun but registration is still open for new students. We earnestly urge every member to read thoughtfully the column of Dr. Levinthal in this issue of the *Review* which we are certain will inspire many to enroll as students in this Institute.

## Center Choral Group to Give Concert At Late Services November 4th

Next Friday evening, November 4th our services will be of special significance in that our Choral Group of 60 male and female voices, under the leadership of Mr. Sholom Secunda, with our Cantor Sauler as chief soloist will render a beautiful musical program. Many of the selections will be new ones and we are sure that the congregation will find delight in them. The sermon will be preached by Rabbi Levinthal who will discuss "The Question of Women's Participation in Jewish Religious Life," with special reference to the first Bat Mitzvah ceremony which will take place on that Friday evening.

## Israel Bond Dinner Honoring Rabbi Israel H. Levinthal

A dinner, sponsored by Bonds for State of Israel, is being tendered to our rabbi, Dr. Israel H. Levinthal at the Center this Monday evening, October 31st at 6:30 o'clock. Dr. Levinthal is being honored for his many devoted years in the rabbinate and for his support of the State of Israel Bond issue as well as other Jewish communal endeavors. Mr. Maurice Bernhardt, our First Vice-President, is chairman of the Center Committee for Israel Bonds.

## Center Federation Dinner

The Brooklyn Jewish Center Committee on behalf of the Federation of Jewish Philanthropies is now conducting its annual campaign among the members of the institution for contributions to this worthy cause.

Judge Murray T. Feiden again heads the campaign and appeals to the Center members for their cooperation in making the drive a one hundred per cent success.

The Annual Dinner which is being given this year in honor of Mr. David Spiegel in recognition of his fine support to this cause as well as many other communal endeavors, will be held on Thursday evening, November 10th at 6:30 o'clock.

Call Center HY 3-8800 for reservations at \$6.50 per person.

## Boy Scout Ner Tamid Award To Be Presented at First Late Services

The first Ner Tamid award given to the boy scout for special achievement in Jewish studies and in Jewish knowledge will be presented during the services this Friday evening, October 28th to Scout Robert Halperin, son of Mr. and Mrs. Irving Halperin and grandson of Mr. and Mrs. Louis Halperin.

## First Bat Mitzvah Ceremony Nov. 4th

The first Bat Mitzvah ceremony for girls, being installed at the Center this year, will be that of Miriam Zusman, daughter of Mr. and Mrs. Morris Zusman, which will take place at the Late Friday evening services on November 4, 1955.

We hope that through this newly instituted ceremony, many of the girls of our schools will be stimulated to continue their Hebrew and religious studies and will be brought closer to the Synagogue. Those who wish any further information about the requirements and the preparations should apply to Mrs. Elias N. Rabinowitz, Registrar of the Hebrew School.

## Sabbath Services

Friday evening services at 5:45 p.m.

Kindling of Candles 5:35 p.m.

Sabbath Services start at 8:30 a.m.

Sidra or portion of the Torah—"Lek Leka." Genesis 12.1-17.27. Haphtorah Reading: Prophets, Isaiah 40.27-41.16.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 4:15 p.m.

The lecture in Yiddish by Rabbi Ger-son Abelson, will be held at 5:15 p.m.

Minha services at 5:45 p.m.

## Daily Services

Morning: 7:00 and 8:00 a.m.

Minha services at 4:45 p.m. E.S.T.

Special Late Maariv (Mon. through Thurs.) 7:30 p.m.

## Acknowledgment of Gifts

The Officers and Trustees of the Center express their thanks to Mr. and Mrs.



Harry Greene of Deal, New Jersey, children of one of the founders of our institution, the sainted Mr. and Mrs. Henry Seinfel for having contributed to the Center the entire proceeds from the sale of their pews in the Synagogue.

We acknowledge also with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Louis Halperin.

Mr. and Mrs. Samuel Hertzberg in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Leon Hoffman in honor of their son's Bar Mitzvah.

Dr. Harry B. Jerrold in memory of mother.

Mr. and Mrs. Harry Katlowitz in honor of son's marriage.

Dr. and Mrs. David Marcus in honor of their son's Bar Mitzvah.

Mr. and Mrs. Ralph Moscovitz in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Charles Marks in honor of the Bar Mitzvah and college graduation of their sons.

## Youth Activities

**B**ECAUSE of the intervening holidays the Saturday night clubs were unable to begin their meetings until October 15. But there was considerable activity and excitement long before this date.

Our teen-age groups are automatically eligible for affiliation with United Synagogue Youth, the national teen-age organization of Conservative Judaism. A special U. S. Y. rally took place on October 11 where addresses by teen-agers and a social program followed.

It is no wonder that with all the advance planning and preparation the clubs should show appreciable progress in organization. They have become familiar with our routine, have formed many new friendships and look forward to the pleasures derived at the Center clubs, with their spirit of real Jewish living.

Club Herzl, the senior group that meets on Wednesdays, has embarked on an ambitious leadership training program. Members are assigned as junior leaders on Saturday nights and have the opportunity of observing, learning from experienced leaders and helping them as required. They also find time to use our gym and pool, and to socialize with their clubmates in a relaxed atmosphere.

## YOUNG FOLKS LEAGUE

**O**CTOBER marked the end of our "Summer Roof" gatherings and the beginning of the formal winter meetings. The summer lethargy is over and the Young Folks League is swinging into high gear. As in the past, the Young Folks League will continue to sponsor an "Oneg Shabbat" every Friday night at the Center. I strongly urge that our members attend these late Friday Night Services and take part in the singing, dancing and discussions which follow them.

In response to the requests of many of our Young Folk Leaguers, plans are being made for the continuation of our Arts and Crafts group. In the past, sessions were conducted every second Tuesday evening, when members received instructions in working with clay, leather and other materials. Since its inception the Arts and Crafts Group has been a favorite activity.

I would like to announce that a "Brunch" will be held at the Center on Sunday, November 13, in honor of Harold Kalb, an Honorary President of the YFL. This is small tribute indeed for a man who during past years has served as a driving force and a guiding light in our organization. I hope that all members of the Young Folks League will make every effort to be present. Your attendance will be but a small way of saying "thank you."

Following the brunch, we shall initiate our "bowling" get-togethers for the new season at the Kings Recreation Center, 366 Clarkson Avenue. This will be a full-day schedule, so remember the date and be with us on Sunday, November 13th for "brunch" and "bowling."

### Calendar of Events

Friday, Oct. 28—First *Oneg Shabbat*, following the Late Friday Night Services. To be held every week thereafter.

Sun., Oct. 30—All-Day Picnic with Flatbush Jewish Center. Men furnish transportation; girls furnish lunch. Cars depart from F. J. C. at 10:00 sharp.

Wed., Nov. 2—Regular meeting. Debate conducted by college teams.

Wed., Nov. 9—Meeting, "Champagne" Night.

Sun., Nov. 13—Morning: "Brunch" in honor of Harold Kalb; Afternoon: Bowling Group.

Wed., Nov. 16—Meeting: First Lecture of Series "Ethics of Judaism," in conjunction with the Forum Committee of the Center, Young Married Group and the Institute of Jewish Studies for Adults. Dr. Harry M. Orlinsky will speak on, "Ethics of the Bible."

Wed., Nov. 23—Meeting. Israeli speaker.

IRA M. GROSS, *President*.

## IN OUR HEBREW SCHOOL

**T**HE Hebrew School began its regular sessions on Sunday, September 11. Four hundred students enrolled in our three-day-a-week department for the coming year.

Rabbi Mordecai H. Lewittes is on a 6 months leave of absence to take a well-earned rest. In his absence, Mr. Aaron Krumbein, a veteran teacher in our school, will serve as acting principal. New members of the faculty include Mrs. Rachel Bethlahmy and Mr. Emil Weinstein. Mrs. Bethlahmy comes to us with many years of experience and with an excellent reputation. Mr. Weinstein is the new singing and instrumental teacher. Under his direction we are inaugurating a special class in "Hallilit," the Israeli wood-wind flute.

The pre-consecration department opened on Monday, September 19. The primary grades and the high school departments of the Hebrew School held their first session on Sunday, September 25. The combined registration of all our departments totals over 600.

New students of the Hebrew School were officially inducted on Saturday, October 8. They took part in the Simhat Torah procession, which took place in the auditorium. Flags and apples were distributed to the children and to all the students in the classrooms.

A very delightful Simhat Torah program was presented by the dramatic group under the direction of Mrs. Evelyn Zusman.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership at the Brooklyn Jewish Center:

ADLER, MARVIN: Married; Res.: 760 Montgomery St.; Bus.: C. P. A., 17 E. 48th St.; *Proposed by* Benjamin H. Wisner.

ARLUCK, NORMAN: Married; Res.: 456 Brooklyn Ave.; Bus.: Optician, 908 Flatbush Ave.

BARNETT, ABRAHAM: Married; Res.: 350 Lefferts Ave.; Bus.: Teacher, P. S. 67; *Proposed by* Philip Amster, Jammy Moskowitz.

BELMUTH, HAROLD M.: Single; Res.: 1212 Newkirk Ave.; Bus.: Sales Manager, 230 Park Ave.; *Proposed by* David Charney.

BERGMAN, MISS IRENE: Res.: 117 E. 51st St.

COHEN, GUSTAVE: Married; Res.: 270 Crown St.; Insurance, 111—4th Ave.; *Proposed by* Joseph Levy, Jr., Irv. S. Horowitz.

DANZIGER, SIDNEY: Married; Res.: 880—5th Ave.; Metals; 280 Madison Ave.; *Proposed by* Rabbi Benjamin Kreitman.

ERNEST, JACK: Single; Res.: 290 Empire Blvd.; Bus.: Engineer; *Proposed by* David Rosenberg.

FISHBEIN, PHILIP: Married; Res.: 577 Troy Ave.; Bus.: Heating Engineer, 1680 East 22nd St.

GILOFF, MISS ESTHER: Res.: 2102 East 8th St.

GOLDBERG, HAROLD R.: Married; Res.: 960 Sterling Pl.; Bus.: Insurance, 32 Court St.; *Proposed by* Samuel H. Goldberg, Dr. Irving L. Cohen.

GREENSEID, MAX: Married; Res.: 1207 President St.; Bus.: Accountant.

HONIG, MISS DIANE: Res.: 1705 Caton Ave.

ISELIN, MISS RITA: Res.: 1406 Brooklyn Ave.

KLINGHOFFER, DANIEL: Single; Res.: 1349 Carroll St.; Trading, 204 Franklin St.; *Proposed by* Morton Klinghoffer, Leo Kaufmann.

KLUBOCK, MISS IRENE: Res.: 320 Reid Ave.; *Proposed by* Arnold Magaliff, Michael J. Rosenfeld.

KLUBOCK, MISS NETTIE: Res.: 1620 St. Johns Place; *Proposed by* Jean Henschel, Paul Kotik.

KRUEGER, HAROLD: Married; Res.: 1502—52nd St.; Bus.: Engineer Curtis-Wright, Woodridge, N. J.

KUSHNER, SAMUEL: Married; Res.: 263 Eastern Parkway; Bus.: C.P.A.; City of New York.

LIEBMAN, MISS JEAN: Res.: 649 Empire Blvd.

LESSNER, MISS HARRIETTE: Res.: 2738 East 19th St.

LUBELL, RICHARD M.: Married; Res.: 2 Stoddard Place; Bus.: Principal, P. S. 92; *Proposed by* Harry Blickstein, David Gold.

NAYER, MISS PHYLLIS: Res.: 836 Crown St.

NOVICK, EDWARD: Married; Res.: 888 Montgomery St.; Bus.: Teacher, N. Y. C.; *Proposed by* Chas. J. Marks, Irving Markowitz.

POLANSKY, MISS GERTRUDE: Res.: 2151 Pacific St.

RAMER, NATHAN: Married; Res.: 440 Eastern Pkwy.; Bus.: Artist, 213—4th Ave.; *Proposed by* Max Goldberg, David Gold.

ROWE, JOSEPH K.: Single; Res.: 805 St. Marks Ave.; Bus.: Attorney, 66 Court St.

SALLOWAY, RONALD: Single; Res.: 1394 Carroll St.; College Student; *Proposed by* Abraham Meltzer, Dr. Milton Schiff.

SCOFIELD, BERNARD: Married; Res.: 760 Montgomery; Bus.: Manager, Lamar Laboratories; *Proposed by* Benj. H. Wisner.

SMITHKEN, DAVID: Single; Res.: 374 Eastern Parkway.

WEITZ, DANIEL: Single; Res.: 1087 Carroll St.; Bus.: Slipcovers, 4424 Ft. Hamilton Parkway.

The following have applied for reinstatement:

FRIEDMAN, MISS EVELYN: Res.: 82-24—135th St.

GIMPRICH, DR. ISAAC O.: Married; Res.: 486 Brooklyn Ave.; Principal, Board of Education, N. Y.; *Proposed by* Louis Weiss, Samuel Gartenberg.

HOFF, SYD: Married; Res.: 156 Beach 139th St., Belle Harbor, L. I.; Bus.: Artist; *Proposed by* Herbert Okoskin, S. Goldberg.

LEHMAN, SAMUEL: Married; Res.: 17 Hillcrest Drive, Great Neck, L. I.; Bus.: Stanley Commercial Corp.

NESH, MISS FLORENCE: Res.: 164 Hart St.

SEGAL, EMANUEL: Single; Res.: 1131 President St.; Bus.: Teacher, Board of Education.

### Additional Applications

COHEN, JOSEPH: Married; Res.: 446 Kingston Ave.; Bus.: Printing, 9 Murray St.

COHEN, MISS SYLVIA: Res.: 1322 Avenue I; *Proposed by* David Charney.

EMMERMAN, HARRY: Married; Res.: 3101 Avenue I; Bus.: Draperies, 1189 Flatbush Ave.; *Proposed by* Elmer Riffman, Irvin I. Rubin.

GERSHON, MISS FRAN: Res.: 55 Winthrop St.

GOLDBERG, MISS GERTRUDE: Res.: 146 Fenimore St.

HERSHON, ABRAHAM: Single; Res.: 1059 Glenmore Ave.; Bus.: Teacher, Board of Education.

HYATT, ROBERT: Single; Res.: 929 Saratoga Ave.; Bus.: Assistant Principal, P. S. 107.

KAPLAN, HERBERT: Single; Res.: 762 Rockaway Ave.; Bus.: Assistant Credit Manager, 56 Madison Ave.

KIMMELMAN, NORMAN: Single; Res.: 322 Linden Blvd.; Bus.: Lawyer, 170 Broadway.

KRASNER, HERBERT: Single; Res.: 792 Utica Ave.; Bus.: Accountant, 122 East 42nd St.

KRONENBERG, OSCAR: Married; Res.: 350 Lefferts Ave.; Bus.: Mail and Printing; 48 Warren St.; *Proposed by* Nathan Wolfe.

MANNING, SAMUEL: Married; Res.: 5305 Tilden Ave.; Bus.: Plumbing Specialties, 1007 Atlantic Ave.; *Proposed by* Harold W. Hammer.

PINCUS, MISS BERNICE: Res.: 1709 Park Pl.

SHAPIRO, MISS BETTY: Res.: 385 Argyle Rd.; *Proposed by* David Charney.

SARESKY, MISS LORRAINE: Res.: 404 Ocean Ave.; *Proposed by* David Charney.

TEPLITSKY, MISS SHIRLEY: Res.: 175 Eastern Pkwy.

FRANK SCHAEFFER,  
Chairman, Membership Committee.



# • CENTER BULLETIN BOARD •



*Dr. Harry M. Orlinsky*

## *First Forum Lecture*

The Forum Committee in conjunction with the Institute of Jewish Studies for Adults, the Young Folks League and the Young Married Group is sponsoring a Series of Four Lectures on

"THE ETHICS OF JUDAISM"

Wednesday, November 16, 8:30 P.M.

DR. HARRY M. ORLINSKY

*Professor of Bible at Hebrew Union College, JIR*

*Subject*

"THE ETHICS OF THE BIBLE"



Wednesday, December 14, 8:30 P.M.

DR. HARRY FREEDMAN

"THE ETHICS OF THE TALMUD"

## *Second Lecture*

Admission: Free to members and students of the Institute; Non-members — \$1.00 for series.

### ANNUAL INSTITUTE DAY

Wednesday, November 30, 1955

MORNING AND AFTERNOON SESSIONS

"UNITED NATIONS ON PARADE"

*Speakers*

RABBI BENJAMIN KREITMAN

MR. CLARK EICHELBERGER

*President, American Association for the United Nations*

THE SISTERHOOD PLAYERS

*will present*

"THE U.N. WORKS FOR YOU"

*adapted and produced by*

MRS. IRA GLUCKSTEIN



MUSICAL PROGRAM

You and Your Friends are Cordially Invited to Attend.

*Sisterhood Will Be Your Hostess For Luncheon.*

### ENROLL YOUR FRIENDS

in the

BROOKLYN JEWISH CENTER

Membership includes participation in cultural, religious, social and recreational activities.

A fully equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

#### MEMBERSHIP RATES

\$65 per year for married members

\$45 per year for single men

\$30 per year for girls

# PAGING SISTERHOOD!

MRS. FRANK SCHAEFFER, Editor

*This year commemorates the tenth anniversary of the signing of the United Nations Charter. In these ten years the U. N. has proved to be a universal and indispensable institution. It is gaining in importance and significance as nations turn to it for an evaluation and solution of their many perplexing problems.*

*Because we believe that the United Nations is the one hope for a peaceful world, and because the United States plays a leading role in it, we must reaffirm our support of the aims of the U.N. Our Sisterhood is justifiably proud of the fact that we are taking an active role in this world organization, and that we strive to inspire our members with an awareness of its accomplishments.*

MOLLY MARKOWE, President.

## Installation Meeting

A new chapter in the Book of Sisterhood began for us on the night of September 21st. It marked not only our first general meeting of the season, but more important, the *Thirty-fifth Sisterhood Installation*. A spirit of excitement pervaded the auditorium as the newly-elected officers took their places of honor on the flower-bedecked dais. Mrs. Frank Schaeffer, chairman of the evening, welcomed the overwhelmingly large gathering of members, their husbands and friends. In thanking Rabbi Mordecai H. Lewittes for his inspiring Invocation, she commended him for his eighteen years of dedicated and devoted service to the Center, and for his constant participation in Sisterhood activities. As tangible evidence of our esteem for Rabbi Lewittes, Mrs. Schaeffer, on behalf of Sisterhood, conferred the degree of "Honorary Member of Sisterhood" upon the Rabbi, and presented him with a beautifully hand-scrolled "diploma." Rabbi Lewittes, in accepting this honor, pledged his continued support in all our endeavors.

The chairman then announced that the next voice to be heard would be our own "Voice of Israel," Rabbi Israel Herbert

Levinthal. Following the beautiful tradition established over the years, Rabbi Levinthal bestowed his blessings upon us and, as he noted that the former president had "left the House of Sisterhood in order," so he felt confident that the incoming president and her officers would maintain the "Shalom Bais" in Sisterhood.

"Women become beautiful outwardly, as well as from within, by their identification with Sisterhood," wisely observed our installing speaker, Rabbi Benjamin Kreitman. In his own inimitable manner he installed the members of the Executive and Honorary Boards, and each officer in turn. Although his wit and humor made the proceedings altogether delightful, he impressed each officer with the importance and significance of her particular assignment in the Sisterhood program. Mrs. Benjamin Markowe, the newly-installed president, made a charming speech of acceptance in which she called on all members for their aid and cooperation. She said in part, "I have a tremendous responsibility which cannot be undertaken alone. Your interest and your abilities are needed to make our organization effective. I have confidence that all of us working together will realize the fulfillment of our ideals."

As her immediate predecessor, Mrs. Schaeffer was privileged to present the Women's League "President's Pin" to Mrs. Markowe. After a delightful program of songs by Mrs. Pearl Groothuis, and delicious refreshments, the meeting adjourned. Another chapter in Sisterhood's history has begun—and we wish the new administration success in all its endeavors. We know that our new leaders will continue to add lustre to the name of the Brooklyn Jewish Center Sisterhood.

*Todah Rabah* to Mrs. Lillian Lowenfeld, Chairman of the Succoth Kiddush, and to her wonderful committee of women and their teen-age daughters, who served the traditional wine and cake to

the entire congregation in the Succah, during the recent holiday. ✓

## United Jewish Appeal

Additional funds are desperately needed to help our fellow-Jews in the dark ghettos of Morocco. Through your contribution to U. J. A. they can be transported to safety in Israel. *Redeem your pledges today*—send your donations to Mrs. Fred Zimmerman, chairman, 409 Crown St.

(Continued on page 22)

## Project Chairmen

At the first Executive Board meeting of the season, Mrs. Markowe, president, appointed the following chairmen of committees:

### Project Committee Chairmen, 1955-56

#### MOTHER-DAUGHTER LUNCHEON

Clara Meltzer; Co-Chairman, Doris Mattikow

#### FEDERATION — SPECIAL GIFTS

Cele Benjamin; Federation Chmn., Sarah Kushner;

Federation Day, Dorothy Gottlieb

#### SOCIAL ACTIONS

Shirley Gluckstein

#### SISTERHOOD PAGE — Review

Bea Schaeffer

#### KIDDUSH

Sadie Kaufmann; Co-Chmn., Edna Krinsky

#### MEMBERSHIP

Clara Meltzer, Mary Kahn, Estelle Nelson, Martha Rothstein

#### CHEER FUND

Fanny Buchman

#### PUBLICATIONS

Irene Schiff

#### YOUTH ACTIVITIES

Sarah Epstein, Lil Lowenfeld, Molly Markowe, Bea Schaeffer and Luba Aminoff

#### RED CROSS

Molly Meyer

#### U. J. A.

Special Gifts—Molly Meyer; Rhea Zimmerman

#### ISRAEL BONDS

Ann Weissberg

#### HOSTESS

Sadie Kurtzman

#### SERVA CAMP

Syd Seckler

#### CHAI CLUB

Sarah Kushner

#### JEWISH BLIND

Sadie Kurtzman

#### F. J. W. O.

Mesdames Meislin, Meyer, Mitrani, Kurtzman, Goldberg

#### NATIONAL WOMEN'S LEAGUE

Mesdames Klinghoffer, Lowenfeld, Kushner, Goldberg, Kaufman

#### PROGRAM

Edythe Sauler, Mary Kahn, Shirley Gluckstein, Shirley Hammer, Ann Bernhardt

JOURNAL COMM. FOR CENTER DINNER-DANCE  
Bea Schaeffer, S. Epstein, L. Lowenfeld



# SISTERHOOD REPORT FOR 1954

By BEATRICE SCHAEFFER, President

THIS is my fourth annual report to you, telling you of the "Year in Review," and, with the writing of it, I can also write "finis" to the four glorious years in which I served as president of our Sisterhood. I don't want you to misconstrue these words—this is not in the nature of a farewell—farewell is a word unknown in Sisterhood's vocabulary. In true democratic fashion we who are former presidents rotate from one job to another. Our past presidents do not even fade away—we know so well how urgent it is for us to continue to work in the ranks of Sisterhood and we remain just as active as before, without benefit of title.

This past year has been an exciting and inspiring one for us and it is my happy assignment now to tell you about some of its highlights.

We have put forth a maximum of effort in the various campaigns which emanate from our Center and have expanded our activities. We are exceedingly grateful to all the chairmen of these "drives" for making them outstandingly successful. Our campaign for the Federation of Jewish Philanthropies was headed by Mrs. Cele Benjamin, chairman, and Mrs. Dorothy Gottlieb, Chairman of Federation Day.

Our campaign for the United Jewish Appeal took on a new aspect this year. Besides the special-gifts luncheons which many of our members attended, it was our privilege to honor our own special-gifts chairman, Mrs. Mollie Meyer, at a testimonial luncheon. On this occasion she was awarded a plaque by the U.J.A. committee for her many years of untiring and valiant efforts, and we wish to again pay tribute to her for her leadership of this important activity. We have been extremely fortunate to have Mrs. Rhea Zimmerman as our over-all chairman, and it is largely through her sincere and conscientious efforts aided by the members of her cabinet, Mesdames Lowenfeld, Meyers and Weissberg, that the drive has been successful thus far.

As chairman of the Israel Bond Drive, Mrs. Anne Weissberg has been most effective in stimulating the sale of bonds

among our members, and has reported that \$15,000 in bonds were purchased by our members. She is to be congratulated on her splendid endeavors.

Our major project in the Fall was our Mother-Daughter Luncheon and Fashion Show, chaired by Mrs. Hershey Kaplan and assisted by her co-chairman, Mrs. Clara Meltzer. It is heartening for us to see grandmothers, mothers and daughters reunited year after year for this traditional event. This was our Chai—our 18th annual luncheon, and I would again like to express my gratitude to Mrs. Kaplan and Mrs. Meltzer for all their zealous efforts in making this event socially as well as financially successful.

Our Torah Fund Luncheon this year was outstandingly beautiful. The dais was graced by our charming Mrs. Edythe Sauler, her two co-chairmen, Mrs. Sadie Kurtzman and Mrs. Peggy Sonnenberg, and the chairman of our Chai Club, Mrs. Molly Markowe. Mrs. Markowe proudly announced that this year sixty of our members joined the Chai Club, donating \$18 and over to this very worthy enterprise for the Jewish Theological Seminary. The program of the afternoon included all the essential ingredients—our speaker was our own Rabbi Kreitman, the musical program was rendered by the incomparable Mascha Benya, and our Sisterhood players presented a play called "The Escapist Jewess," which, while conveying a moral lesson, delighted all of us by its humor and realism. We cannot thank enough all the women who spent long hours at rehearsal to give such a sparkling performance, and I would like again to mention their names. They are, alphabetically, the Mesdames Gluckstein, Hammer, S. Horowitz, Kahn, Kaplan, Lovett, Markowe, Mattikow, Schiff, Sonnenberg, and Wisner, and an added vote of thanks to the chairman, Mrs. Sauler, who directed the play.

Our annual Institute Day has become celebrated throughout the borough and each year the attendance is larger and the women more enthusiastic. Our theme this year was "The Modern Jewish Woman and Her Family." Mrs. Molly Markowe chaired the morning session, "Accent On Youth," in which the Center

Academy Choral Group rendered a medley of songs, and Mr. Hyman Brickman, supervisor of the Center's Youth Activities, delivered a meaningful address. For the afternoon session, our panelists were Dr. Evelyn Garfiel and Rabbi Reuben M. Katz, brilliant lecturers and authorities in their respective fields. We are particularly grateful to Rabbi Kreitman, moderator of the symposium, to Mrs. Mildred Levine, the chairman of the afternoon, who conducted a very lively question and answer period, and to Mrs. Sadie Kurtzman, our Hostess Chairman and her committee, who served luncheon to over 400 women.

We invited the Graduating Class of the Center Academy to participate in another inspiring program this past year, a Model Seder, conducted by them, replete with a magnificent Seder table arranged by four of the parents of the school. But it is in a spirit of genuine gratitude that I wish to thank again our Chairman of this Passover Festival, Mrs. Sarah Kushner, who wrote her own version of the Haggadah and who directed the children. Todah Rabah, Sarah!

Our Annual Friday Night Service was one of the highlights of our very busy season. The topic chosen was "The Three Pillars of Judaism"—Torah, Avodah, Gemilith Chesed, and these themes were developed by Mrs. Sarah Baker, Mrs. Claire Berlowitz and Mrs. Sylvia Horowitz. The responsive readings and prayers were inspiringly read by the Mesdames Etta Freedman, Dorothy Langer and Molly Markowe. We would like to express our thanks and sincere appreciation to Mrs. Sarah Epstein, who served as moderator of the symposium, and to Rabbi Kreitman for his kind cooperation and guidance in the preparation of the Service. An *Oneg Shabbat* which followed, and the singing of Zmirot by the overwhelmingly large attendance of men and women, brought home to us more vividly the traditional joys of the Sabbath.

Judaism is distinctive for its theory of education, and pursuing that concept we have constantly endeavored to identify ourselves closely with our own Hebrew School. We have again granted three

scholarships of \$100 each, one in the name of the late Joseph Goldberg, of sainted memory; we awarded a prize to the Hebrew School pupil who was the winner of the essay contest given in connection with our Torah Fund Luncheon, we have continued the splendid tradition of presenting Bibles to all the bar mitzvahs of our Center as well as appropriate books to the graduates of the Consecration class and the Hebrew School. June 11th we sponsored the Baccalaureate Kiddush for all graduates of all the schools of our Center. In the past few years we have sponsored a partial scholarship to Camp Ramah, the Hebrew-speaking camp run under the auspices of the Jewish Theological Seminary. I am happy to report that this year one of our own Hebrew School students was granted this scholarship.

We have continued our cooperation with the Youth Activities Committee of the Center and this year participated in a new project initiated by them—a Kinus for boys and girls from various parts of the city. Our members graciously provided week-end hospitality for these teen-agers, and our Sisterhood co-operated wholeheartedly by serving luncheon to the 250 delegates present at this event. We wish to express our indebtedness to Mrs. Sarah Kushner and her committee for the delightful luncheon prepared by them.

We were also happy to share in another innovation introduced by the Hebrew Education Committee of our Center. Special Services in honor of Mother's Day were conducted by members of the Junior Congregation in tribute to their mothers. Sisterhood participated by preparing a very lavish Kiddush for all the Parents and children assembled for this unique event.

We in Sisterhood are constantly seeking new fields to conquer, and this year we introduce a new project: we arranged for a weekend at the Laurel in the Pines Hotel in Lakewood. Over 300 members and friends spent a thoroughly relaxing and social weekend together. Our praises and gratitude are extended to Mrs. Mary Kahn, chairman for this project.

We have continued to take an active part in the Women's League of the United Synagogue, our parent organization. I was privileged to be Sisterhood's delegate to the biennial Convention of the League,

held in Cleveland, and to bring you the highlights of that convention in my report given in December.

For Jewish Music Month observance, we produced a nostalgically beautiful cantata, "The Festival of Dedication," in celebration of the Tercentenary. This was directed by our good friend, Mr. Sholom Secunda, and the entire Center Choral Group participated. We were particularly fortunate to have as narrators the Mesdames S. Epstein and H. Kaplan,

## PAGING SISTERHOOD *(Continued from page 20)*

### The Center's Dinner-Dance

Our committee of women report great progress in obtaining "ads" for the Souvenir Journal to be issued in conjunction with the Center's forthcoming Dinner-Dance. This is a "give-and-get" affair. You and your husband can attend this gala function by securing \$125 in ads. Let us take heed to the committee's slogan—IT SERVES YOU RIGHT. Now it is *our* turn to "Serve the Center Right"! Send your ad blanks and checks to the Center in care of Mrs. M. Robert Epstein, Chairman for Sisterhood, Mrs. Isador Lowenfeld, Chairman of the "Kiddie Page," or Mrs. Frank Schaeffer, over-all chairman of women's groups.

### Cheer Fund

Mrs. Fanny Buchman, Chairman, reports the following donations to our Cheer Fund:

In honor of birth of grandson—Mr. and Mrs. I. Lowenfeld.

In honor of birth of granddaughter—Mr. and Mrs. Samuel Racer.

In honor of birth of grandchild—Mr. and Mrs. Herman Gaba.

In honor of son's marriage—Mrs. David Rosenberg.

In gratitude for their safe return from Israel—Mr. and Mrs. Julius Kushner.

In gratitude for the Kushner's safe return: Mesdames L. Lowenfeld, L. Aminoff and F. Buchman.

In gratitude for her mother's recovery—Mrs. Carl Kahn.

In gratitude for Mrs. Kahn's mother's recovery: Mesdames D. Gottlieb, B. Schaeffer, D. Wisner, S. Gluckstein.

In memory of her mother—Mrs. Rhea Zimmerman.

In memory of Mrs. Zimmerman's mother—Mrs. L. Lowenfeld.

In gratitude for Mrs. Kreitman's recov-

and to include in the cast two members of the Center, Mr. Carl Kahn and Mr. David Schaeffer. The cantata, written by Mr. Secunda's son, was indeed one of the highlights of our season's activities.

As I draw this report to a close, I am aware of so many, many of our members who have rendered devoted and dedicated service to our Sisterhood, and I will conclude by offering them my heartfelt thanks and gratitude.

ery from recent illness—Mrs. L. Lowenfeld.

In memory of Mrs. Julius Dan's mother—Mr. and Mrs. Milton Leonard.

In memory of Mrs. Wm. Rothstein's brother—Mrs. S. Klinghoffer.

In gratitude for recovery of a friend—Mr. and Mrs. Lawrence Meyer.

In hopes for the speedy recovery of Mrs. David Spiegel—Mrs. Meyer, Mrs. B. Schaeffer.

### Kiddush Sponsorship

Oct. 29—Mr. and Mrs. Benj. Yellowitz, in honor of the birth of a son to their children, Mr. and Mrs. Wm. Brief.

Nov. 5—Mr. and Mrs. Morris Zussman, in honor of her daughter's Bat Mitzvah.

### Dates Ahead

Monday, Nov. 7—Executive Board Meeting, 1:00 P.M.

Wednesday, Nov. 30—Annual Institute Day. All-day session.

## THE JUNIOR LEAGUE

THE program of the Junior League is attractively varied. From a serious talk by Rabbi Kreitman on the significance of the High Holy Days, attention shifted to a lighter vein: Israeli dance instruction by a professional teacher.

Our college youth are deeply interested in their cultural heritage, and they have therefore chosen to arrange a series of meetings on "The Wisdom of the Talmud." The first of these will be held in the near future.

While most meetings of the Junior League are closed, it is nevertheless a simple procedure to join the group. The Junior League is the Center's teen-age college group, and it meets regularly on Thursday evenings, with interest groups convening throughout the week at the convenience of the members.



## YOUNG MARRIED GROUP

**T**HIS season the Young Married Group will be meeting on the 2nd and 4th Wednesday of each month. Our first meeting was held on October 12th, at which we discussed plans for the coming season. As will be true of all meetings this year, the business portion of the meeting was followed by a planned program, which on this occasion consisted of activities designed to offer the opportunity for the group to become better acquainted.

### Coming Events

Wed., Oct. 26—"Sex Morality for the Jewish Religion."

Wed., Nov. 9—"The pros and cons of Home Ownership."

Wed., Nov. 16—Joint sponsorship with Adult Institute Forum on Professor Orlinsky's discussion of "Ethics of the Bible."

Wed., Nov. 23—Nite of Fun and Frolic, Highlighted by Charade Teams.

### Special Events

Watch for our first Theater Party notice!

Remember GIVE AND GET Banquet—"12/11"! WILLIAM BRIEF, *President*.

### United Synagogue Convention

The National Biennial Convention of the United Synagogue of America will be held at the Concord Hotel, Kiamesha Lake, Nov. 13 to 17. A rich program has been arranged, with sufficient time to enjoy the fabulous facilities of the hotel. Many interesting addresses are scheduled and extremely engrossing Congregational Workshops have been arranged.

Additional delegates may attend, and those Center members wishing to do so may contact Mr. Harold Hammer, Administrative Director, at the Center office, for further information.

### Center Beneficiary of Morris Miller Estate

Our revered departed member and trustee, Morris Miller, has included the Brooklyn Jewish Center as one of the beneficiaries in his Last Will and Testament in the amount of \$5,000. The Center desires to acknowledge receipt of this sum from the estate, and is grateful that we had in Morris Miller, of blessed memory, such a devoted friend who served our institution faithfully in life, and who lovingly remembered it in death. His name and his memory will ever be cherished by all in the Center and will ever be recalled with blessing.

### Basketball Tryouts and Life-Saving Classes for Boys

The Brooklyn Jewish Center will again be represented by two basketball teams this season. Tryouts will be held on Sunday, November 6. The group will be divided into a Senior and Junior team by Jammy Moskowitz, our Athletic Director, well-known basketball coach and top-notch basketball official. Don't forget boys—anyone with some ability has a wonderful opportunity to play organized basketball.

Boys who are interested in obtaining American Red Cross Junior or Senior Life-Saving Emblems are urged to join the swimming groups that Jack Fruhling, our Swimming Instructor, is organizing.

Any boy 12 years and over has an ideal opportunity to secure the A.R.C. emblem which signifies that the individual is an excellent performer in the water. If you obtain the A.R.C. life-saving emblem you are then eligible for a good summer camp job which is always in demand. See Jack at the pool.

## NEW BOOKS

(Continued from page 4)

Jewish life. It reflects the profound need of both the child and his parents to identify themselves with their people and their people's historic teachings. Unfortunately, it has also mirrored a painful characteristic of American-Jewish life—the confusion of content with form. The formal birthday party aspect of the Bar Mitzvah has tended to overwhelm and submerge its religious and spiritual qualities. No doubt the type and character of gifts given to the Bar Mitzvah lad by his family and friends help to obscure the occasion's spiritual significance. There is nothing particularly spiritual or Jewish about a pen and pencil set, a wristwatch or a cheek. The gifts should be in consonance with the spirit of the Bar Mitzvah ceremony.

Recognizing this need for a special type of offering, the newly-established firm of Shengold Publishers, has published a handsome Bar Mitzvah book, which, as a gift, will be a constant reminder to the recipient of the meaning of his Bar Mitzvah ceremony. The publishers deserve a hearty *Yecyasher Koach* for their efforts to make the Bar Mitzvah a more meaningful and inspiring institution.

—BENJAMIN KREITMAN.

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